

Spielberg's *Color Purple* Disappoints

December 28 & January 4, 1985-'86

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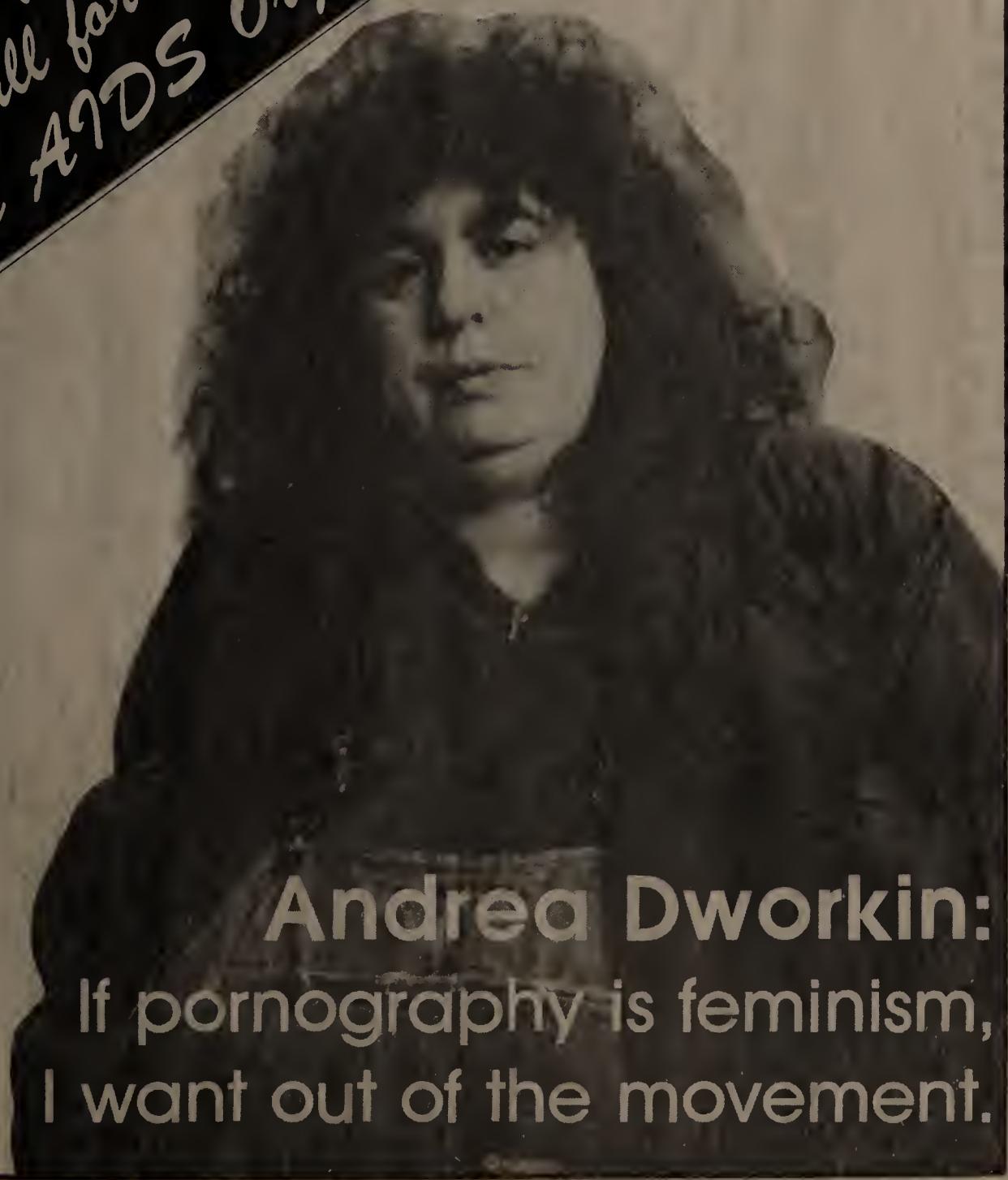
GayCommunityNews

VOL. 13, NO. 24

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

*People of Color
call for
Autonomous AIDS Organizing*



**Andrea Dworkin:
If pornography is feminism,
I want out of the movement.**

GayCommunityNews

Vol. 13, No. 24

(617) 426-4469

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'Isolation' bills still alive here and in other cities

Boston Quarantine Proposal Withdrawn

By Kim Westheimer

BOSTON — A proposal to isolate people with AIDS and require mandatory HTLV-III testing for public service employees was withdrawn from the Boston City Council floor on December 18, by its sponsor, City Councillor Albert "Dapper" O'Neil, before the vote took place. Boston's lesbian and gay community, concerned that the bill may be re-introduced, is joining communities in other states that are fighting quarantine measures.

O'Neil's bill called for mandatory testing of food handlers, people in "service occupations (barbers, eye doctors)," and elementary and secondary school teachers. It would require the firing of all such employees who test positive for the HTLV-III virus antibodies, as well as for the establishment of "AIDS research institutes," places where "patients can be treated in isolation." Public health officials would be given the power to determine

whether compulsory quarantine measures could be used to place people in these "institutes."

The entire proposal is identical to "A Memorial Bill to Stop AIDS," published by Lyndon LaRouche's National Democratic Policy Committee. It includes vintage LaRouche rhetoric such as, "The usurious interest rate policies of Federal Reserve Chairman Paul Volcker, coupled with the 'Big MAC'-style austerity programs have ravaged the sanitation and medical infrastructure of urban America, making the nation vulnerable to these kinds of epidemics [such as AIDS]." Despite such jargon, and despite the Massachusetts Department of Public Health's consistent assertion that people with AIDS in this state will not be quarantined, activists took the bill seriously, viewing it as part of a nation-wide trend to isolate people with AIDS and to foster homophobia and irrational fears of contracting the disease.

News of the bill reached the office of Boston's gay city councillor, David Sondras, around 4:00 p.m. on the day before a vote on the measure was to take place. Members of the lesbian and gay community were alerted, and within the hour, at least five organization's phone trees were in motion to fill the council chambers for the following day's session.

"People were outraged and horrified," said Sarah Holmes of the Gay and Lesbian Defense Committee, who worked to activate the committee's phone tree. "Response was quick and good."

"Councillors' phones were off the hook with people protesting the measure," said French Wall, an aide to Sondras. "It was very clear very early on that he [O'Neil] was completely alone on this."

Wall surmised that obvious lack of support for the measure influenced O'Neil's decision to withdraw the proposal. Referring to a controversial vote on a con-



Albert "Dapper" O'Neil

dominium conversion bill that was also to take place that session, Wall pointed to another reason why O'Neil may have changed his mind. "He [O'Neil] knew that the condo bill would grab a lot of publicity. His timing was off. He'll do it [introduce the bill] when he can yell and scream more." O'Neil could not be reached for comment on his bill.

Four lesbians and gay men who attempted to make an appointment to talk to O'Neil can attest to O'Neil's ability to yell and scream. Upon entering "Dapper's" office with a sign saying, "Cut the Crap Dap — Quarantine AIDS ignorance, not people with AIDS," they were met by O'Neil "throwing a

temper tantrum," said Holmes. He ordered them out of his office and threatened to call security, while a secretary who works for O'Neil expressed surprise that so many lesbians and gay men appeared at City Hall on such short notice.

Proposals to quarantine people with AIDS have also surfaced in other parts of the country. In Connecticut, the House and Senate passed a bill in May of 1983 (See GCN, Vol. 11, No. 45) revising the state's quarantine law. The revised law, signed by the state's governor, William O'Neill, gave local boards of health the authority to confine a person with AIDS who poses "a substantial threat to public health." This bill was introduced after wide publicity about an alleged woman prostitute with AIDS. According to William Olds of the Connecticut American Civil Liberties Union (ACLU), the bill has not yet been utilized.

In Delray, Beach, Fla., a 20-year-old Black woman, Lydia Munoz, was put under "house arrest" after having been diagnosed with AIDS and charged with prostitution. She must wear an electronic beeper which goes off if she goes more than two hundred feet away from her home.

Elsewhere in Florida, according to Michael Billhymer, administrative assistant to the Health Crisis Network, judges in Dade

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Women's Pentagon Action Meets for the Last Time

By Nora Janeway

Some two dozen Boston area feminists met on November 10 to lay to rest an anti-militarist organization some of them had been working in for as long as four or five years. They watched a film that had been made of a women's demonstration at the Pentagon in Washington, D.C. a few years back, and they talked, piecing together a history of the group, a

a circle all the way around the Pentagon, linking hands.

I was 19 and it was my first mass demonstration. There were a lot of us; the energy and the power were running high. We sang well; we sounded and we looked good. Here were our small female bodies, brightly wrapped against the cold; there was their silent, gargantuan death machine. Impassioned older women were chanting "Shame, shame" to the military personnel we saw; whose side would you rather be on?

It was also very confusing. We were here and they were there, to be sure, but who exactly was it that we were defying? Almost the only other humans we saw were the cops, a row of almost-all-Black faces opposite our almost-all-white faces. Some part of me knew that we were letting loose our anger at the building itself, on the strength of a fantasy of walls coming tumbling down.

Boston Women's Pentagon Ac-

tion active against militarism, and a common need for transportation to attend the action at the Pentagon. After the action, they stayed in touch. Some of them worked on organizing the second Washington, D.C. Women's Pentagon Action, in the fall of 1981.

After the second Pentagon action, the women of Boston WPA began feeling dissatisfied with the amount of energy it took just to transport large numbers of women down to Washington. They felt a need for more locally focused activism. Thus, BWPA began as a combination discussion and action group.

For the next four years, BWPA members met to plan actions and talk politics. Their strategy was one of non-violent, local direct action against militarism in its many forms. But BWPA enlarged the conventional definition of anti-militarism to include the fight against many kinds of violence not ordinarily addressed by the mainstream peace movement: violence against women and against people of color and against lesbians and gay men, economic and psychological violence, etc. BWPA politics centered on the desire for an end to all oppressive hierarchies, to all violations of people's right to self-determination. As one BWPA member put it, this meant "talking about being lesbians at the same time that we were talking about the Salvadoran junta."

From 1981 to 1985, the women of BWPA organized demonstrations at conferences of armaments manufacturers, did street theater, and lead workshops. Fifty or a hundred women could be counted on to turn out for a demo. Everything touched in some way on militarism, but seldom on militarism alone: street theater skits also brought in such issues as sexual harassment, red-lining, lesbian liberation, economic injustice, and abortion rights.



Boston Women's Pentagon Action skit dramatizes collusion of U.S. banking and industrial interests with Central American military dictators. From left to right: Boston lesbian worker (bent over), Mr. Multi-National Corporation, The Bank of Boston/Citicorp, Salvadoran military dictator, Salvadoran worker (back to camera). January 1983.

to commemorate victims of patriarchy and militarism; we screamed our rage at the forces of destruction represented by this squat, gray building; and we made

Jeremy Grainger

Lesbian managers call for boycott

Entry Fee Disputed at Black Lesbian Bar

By Sarah Schulman

NEW YORK — A lesbian bar here has closed and reopened under unclear circumstances involving lesbian managers and their male business partners.

Garbo's, a lesbian bar at 225 W. Broadway in Manhattan, was temporarily closed the week of December 8 when the lesbian management team got involved in a dispute with its male partners over admission prices. According to one customer who asked not to be identified, the men insisted upon raising the entry fee from five to seven dollars. In response the women, Sandy Quiros and Minnie Rivera, requested that the entire staff resign and asked customers not to frequent the club.

Garbo's primarily served a clientele of young, Black lesbians from New Jersey and the boroughs, many of whom followed the Rivera/Quiros team from Network, also a lesbian bar. Network closed over a year ago under unclear circumstances. According to Alicia, a Black customer of Garbo's who asked to be identified by her first name only, Black lesbians gathered there because lesbian bars like the Cubbyhole and the Duchess, which are primarily white, have no dance floors, while Shescape, the largest women's bar in Manhattan, reportedly has a quota system for Black customers.

Black women have reported arriving at Shescape with Latina friends and being turned away after their friends were admitted. Black les-

bians came to Garbo's from around the tri-state area and were "faithful customers," Alicia said, in spite of the admission price and high cost of drinks.

Another Black regular, who also asked to remain anonymous, told GCN that Garbo's had not been doing well for the last few months, with the exception of Friday nights which were "Black nights." Saturday nights, which she called "white nights," were attracting a smaller crowd.

In the past, many lesbian bars have been accused of maintaining quotas for women of color. Some years ago, Bacall's, on Fifth Avenue, was closed by lesbian demonstrators who successfully boycotted the bar's discriminatory quota system. The Duchess was also the subject of a boycott several years ago when bouncers reportedly asked Black women for identification and let white women enter freely. This boycott was interrupted, however, when the state Liquor Authority closed the bar down for its discrimination against men while ignoring its racist practices.

In more recent times, bars have been accused of attempting to restrict Black and Latina women to specific off-nights by regulating music; for example, Tuesday night would be Latin music night, and Thursday night would feature Black music, thereby restricting Black and Latina attendance on other nights in a manner more sub-

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News Notes

quote of the week

"The fag sitting next to me [Boston City Councillor David Sondras] got to the other councillors [so] I am withdrawing it."

— Boston City Councillor Albert "Dapper" O'Neil, speaking to Rosemary Dunn Dalton, chair of the Boston Lesbian and Gay Political Alliance, in reference to the withdrawal of his "emergency proposal" which would have created "AIDS research institutes" to treat people with AIDS in isolation and forbidden "AIDS carriers" from working as "food handlers, in service occupations (barbers, eye doctors), and as elementary and secondary school teachers." (See page 1 for related news story.)

first woman chief for cherokee nation

TAHLEQUAH, OK — Wilma P. Mankiller, the daughter of a Cherokee father and white mother, has become the first woman to be chief of a large American Indian tribe, according to the New York Times. The Cherokee Nation of Oklahoma has 67,000 registered members. It is the second-largest Indian tribe in the U.S., after the Navajo.

Mankiller, who lives in Mankiller Flats, Rocky Mountain, Okla., had filled the post of deputy principal chief since 1983. She was sworn in as principal chief on December 14 after the former chief, Ross O. Swimmer, resigned to become assistant secretary of the interior for Indian affairs.

Mankiller said negative reaction from some Cherokees to having a woman chief had abated before she took the new post, and that her people "are worried about jobs and education, not whether the tribe is run by a woman or not." She added that one of her principal goals would be to find new sources of income to offset severe budget cuts in funds for American Indian programs. The main problems to be confronted, according to Mankiller, are unemployment, which runs as high as 50 percent in rural areas, poor education programs, and poor health-care services.

According to the National Tribal Chairmen's Association, there are at least 29 women leading Indian tribes in the U.S.

— Stephanie Poggi

women strikers laugh authorities out of factory

ZYRARDOW, Poland — Women textile workers in this town near Warsaw went on strike for higher wages and Saturdays off on August 27, according to *Outwrite*, a British women's newspaper. The action was, in part, a commemoration of the historic strike in the Gdansk shipyards in August of 1980.

The women, workers at the Stella textile factory, refused to return to their machines after their breakfast break. The strikers refused to talk to the factory director, and when a government prosecutor threatened them with prison for staging an "illegal" strike, the women reportedly laughed him out of the factory. The women refused to send a few representatives to negotiate with the Ministry of Labor and Wages, and instead all women took turns as delegates of the group. Management agreed to reinstate Saturdays off as soon as the demand was made, and the women won the wage hike after two days.

— Marcos Bisticas-Cocoves

international women's day radio 1986

CAMBRIDGE, MA — International Women's Day will be on the air again in 1986. The eighth annual 24-hour day of programming by, for, and about women is scheduled for March 10 on WMBR-FM, Cambridge. This year, organizers of the event are soliciting programs from radio producers across the country as well as from the Boston area.

The event will reflect as broad a range of women's issues and women's culture as possible depending on the number and quality of programs received. All audio productions that focus on women's lives will be considered. Tapes must be 1/4 inch, 1/2-track, reel-to-reel tape at 7 1/2 IPS.

Send submissions by February 1 to Madge Kaplan/Kate Rushin, c/o 186 Hampshire St., Cambridge, MA 02139. No cassettes can be accepted, and return postage should be included.

— Tatiana Schreiber

gifts for central america

CAMBRIDGE, MA — "Gifts for Central America" is a special holiday season campaign to collect urgently needed educational and medical supplies for Salvadoran and Guatemalan refugees in Honduras and for victims of U.S. aggression in Nicaragua. Co-sponsored by the American Friends Service Committee (AFSC) and Mass. Witness for Peace, the campaign hopes to receive monetary contributions and material aid by the end of the year so that supplies can be sent to Central America in January.

Informational packets and details are available through the AFSC offices, 2161 Mass. Ave., Cambridge, MA 02140, (617) 661-6130. Tax-deductible contributions can be made payable to "AFSC—Gifts for Central America" and sent to the above address.

— Stephanie Poggi

glcs to stay open, but needs help

BOSTON — Concern that Gay and Lesbian Counseling Services (GLCS) would be forced to close its doors has been allayed temporarily by a GLCS Board vote "to continue the operations of the agency." GLCS, established in 1971, currently owes the Internal Revenue Service \$35,000, as well as owing considerable money in accounts payable.

"People have been working with us to raise money and we hope that will be sufficient to get us through the problem," Michael Wasserman, president of the Board, told *GCN*. At this time, GLCS would be operating with a small financial surplus if it were not for the outstanding debt, he added.

GLCS, which offers individual and group counseling with fees set on a sliding scale beginning at five dollars a session, is counting on the lesbian and gay community to keep its services available. It is also approaching local and national foundations, corporate foundations, and the city and state for grants. The immediate cash goal is \$25,000, needed by "yesterday," according to Wasserman. Contributions can be sent to GLCS, 600 Washington Street, Suite 652, Boston, MA 02111.

— Kim Westheimer

'Who's Talking about Homophobia?'

Boston Forum Calls for Radical Confrontation

By Nancy Wechsler

CAMBRIDGE, MA — A gathering of more than 100 gay men and lesbians (predominantly lesbian and white) attended a December 6 Gay and Lesbian Defense Committee (GLDC)-sponsored forum and discussion entitled "Who's Talking About Homophobia?"

The forum gave the community a long-needed opportunity to discuss present-day homophobia and to air some of the political differences our movement has encountered in fighting back. There was a general consensus that homophobia is, if not on the increase, certainly becoming more visible and being felt more directly in lesbians and gay men's lives.

Most people in the audience seemed new to gay/lesbian activism and politics, having recently been politicized by the AIDS crisis, and by the governor's Department of Social Services (DSS) anti-lesbian, -gay foster care policy. Many audience members had participated in GLDC-sponsored demonstrations against the foster care policy, or were AIDS organizers, gay rights bill activists, members of the Lesbian/Gay Speakers Bureau, or union activists who had fought to include anti-discrimination clauses in their union contracts.

The evening began with three speakers from the GLDC. Marla Erlien gave a historical overview of the gay/lesbian movement: where we have come from, the significance of our political differences, and "what we need to change in order to be free." Ann Holder talked about the present context, locally and nationally, looking particularly at the South as a barometer of what's going on in the U.S. Sarah Holmes discussed the GLDC and dilemmas raised in their organizing.

Erlien, a long-time lesbian and

feminist activist, drew on the history of the Mattachine Society, organizing to defeat the California Briggs Initiative, and work around the Mel King campaign in Boston to show that there have always been competing political strategies within the gay/lesbian movement. She introduced her talk by explaining that the GLDC organized the forum "in a common recognition that there is a backlash afoot, that the defeat of the gay rights bill, the foster care policy, and the crisis and responses to AIDS, signals the need for us to come together to assess what our situation is in the present context. As we do this we need to emphasize also the significance of the existence of a gay/lesbian movement over the last 15 years and to understand that we have in fact contained the character of the threat that the backlash poses. Think about what it would have meant if AIDS had developed in the 1950s. Quarantine would not have been a debate but a requirement, purges would have been extensive and brutal."

In outlining the two main political tendencies in the past and present lesbian and gay move-

society without reprisals...." The second political position, a position Erlien identified herself with, she described as "one which directly challenges that [dominant] culture to identify the ways in which we must erode that line between what is 'normal' and what is 'deviant.' In fact, we question if such categories should have any claim on defining human sexuality and human relationships at all.... What would it mean to be six years old and experience desire as an open question?... The second position shifts from a question of gaining rights to confronting the values of the traditional Family, of proper gender roles and 'normal sex.'"

Erlien identified the first position with power-brokering, electoral strategies, top-down organizing, with attempts to gain power, respectability, approval; and the second position with a more grassroots activist approach which challenged the existing norms rather than wishing to simply be included in them.

Ann Holder's talk, following Erlien's, brought many of the same themes into the present, with

rooted. When we articulate ourselves as a minority deserving rights and fail to question the 'naturalness of heterosexuality' or the 'normality' of the Family, heterosexual culture remains intact and homophobia remains largely untouched."

Holder ended by posing a final question which was on the minds of most audience members. "On what level," she asked, "does one as a gay person feel genuinely safe within the culture, and what enhances or diminishes that sense? This has been a source of tension within gay politics for a long time. One contribution of feminists and Third World lesbians and gay men has been the discussion of class and how it functions to provide different levels of danger or protection within the culture — and to expand the definition of safety and what it means."

"I'm working with an expanded definition of safety, but I'm assuming all of us here feel on some level at risk. Most of us experience that to a greater or lesser degree depending on other aspects of our lives [race, class, etc.].... For those whose stake in politics is

critique of institutions such as the Family which function both to reproduce existing culture [and] to maintain us on the outside."

Speaking last, Sarah Holmes described the response to Governor Dukakis' foster care policies and the formation of the GLDC as the re-emergence in Boston of a radical, grassroots gay/lesbian politic. "There was something very illuminating to us," she said, "about the fact that the two boys were removed from the home of Don Babets and David Jean, because they personified the most respectable arm of the gay/lesbian community. That it was David and Don, white professional men in a long-term monogamous relationship, homeowners involved with their local church, made it clear that seeking respectability within society was no protection from homophobic attacks...."

Those in attendance at this Friday night forum were not seeking quiet assimilation into the mainstream. Angry about the foster care policy and homophobia around AIDS, participants wanted a public way to express their anger. "We've been too nice for too long," said one woman, to the expressed approval of many others. Suggestions were made, to march en masse to the Boston *Globe* in protest of its anti-gay, -lesbian foster care policy editorials; to call for a one-day work stoppage (possibly on Mother's Day) to protest the policy; and to develop a grassroots and activist approach to push for passage of a state gay/lesbian rights bill.

The GLDC has called on people to join in a demonstration and civil disobedience action on January 2 at the governor's office in the State House. Demonstrators will demand that Dukakis either change his DSS policy or publicly respond to the charges that it is discriminatory.

"Safety means more than the right not to be harassed, fired or evicted."

ment, Erlien drew these comparisons: Of the first — the legislative, civil rights approach — she said, "The position is one where people identify gay [men] and lesbian[s] as an oppressed minority. The goal then is to end discrimination and achieve some rights. Within that we claim that our sexuality should not determine our housing status, our access to jobs, education, etc. In other words, the demand is that we be able to integrate into the existing

particular attention to the way AIDS has become a handle for the New Right's homophobia. Pointing out the limitations of a "civil rights approach," she said, "What does it mean to confront homophobia? Thinking about daily life, the enormity of that question becomes clear.... Confronting homophobia is not merely rooting out some bad attitudes; it's really about challenging assumptions that for most people, including ourselves, are really very deeply

challenging their own marginal status, the language of 'rights' is inadequate. Safety means more than the right not to be harassed, fired, or evicted. It involves a challenge to the existing culture, a challenge which insists that those traditionally on the margin become legitimate definers of experience. For lesbians and gay men it means an assertion of a diverse culture and community, the demand that desire and sexuality be seen as open questions, and a

People of Color & AIDS: Who's Taking Action

By Marcos Bistecas-Cocovas

Gay and lesbian communities have generally responded to the AIDS crisis with courage, insight and compassion. Lacking any significant federal response until

department coordinator Patrick Hacker, between July and December of 1985, GMHC had 434 white referrals, 99 Black referrals, and 85 Latino referrals.

News Commentary

recently, AIDS action groups have sprung up around the United States in an effort to combat the syndrome and the attacks on the communities affected by it. Yet, either because of the passive racism of ignorance, or the active racism of intent, some AIDS organizations appear to operate on a myth current in the straight media: AIDS only affects gay white men.

The fact is, however, that AIDS disproportionately affects Black and Latino communities. Nationally, 40 percent of AIDS cases are Black and Latino. The New York City Department of Health reports that over half of the people affected by the syndrome there are Black and Latino (see chart). In Miami, 28 of the 33 pediatric AIDS cases, or nearly 85 percent, are Black.

While it is easy to find figures on Black and Latino people with AIDS, similar figures for Asian and Native American peoples are

No one *GCN* spoke to knew how many people of color GMHC serves.

Although GMHC claims it does not do any outreach, the group does, in fact, do effective outreach to gay, white men through its educational material, through its speakers' bureau, and most importantly, through street tables it places across the city. According to Jerry Johnson, who is the organization's hotline coordinator and is responsible for community education, GMHC has translated some of its literature from English into Spanish. According to Welsh, the speakers' bureau has given "several hundred talks" since August, of which "no more than ten to 15 have been to groups of exclusively Black and minority members." Welsh stressed that the bureau only speaks at the invitation of groups. Johnson said that of the approximately 50 tables that GMHC has sent to neighborhoods since September, only about 20

Another Response: The Pacific Center AIDS Project

"White AIDS-related organizations must demand funding for Third World outreach," said Jon Peterson, of Oakland, California's Pacific Center AIDS Project. "In its absence, they must find a way to fund it anyway. If you have x amount of dollars, a part of that money must include Third World outreach. Cut back elsewhere if you must."

Peterson stressed that outreach to communities of color is most effective when it comes from the community itself: "Third World people need outreach done by Third World people. They need information that is sensitive to their culture, and a person who can explain things in culturally appropriate ways. Because of educational discrimination, they need literature that is sensitive to their educational background: some-

ican family with a son with AIDS: "I remember he [the PWA] had a 17-year-old sister, and when I was talking to his parents and she walked in, we had to change the subject. She probably knew more than they did about it, but you have to realize these things and not be pushy. When I would deal with the parents, the wife would be listening, and ask her husband to ask me questions, even though she knew I spoke Spanish. They were

Are predominantly white-run and white-focused organizations capable of responding to the crisis of people of color with AIDS? What are multi-racial AIDS organizations doing? How are organizations of people of color responding to AIDS?

The project is much smaller and very different from GMHC. Founded in May 1983 as an adjunct to the Pacific Center for Human Growth, a gay and lesbian mental health agency, the project employs 11 people and has approximately 70 volunteer counselors. The project currently has about 100 clients, of whom 40 are people with AIDS and 60 are friends, family, and lovers of people with AIDS (PWA). There have

thing brief, not an excessively long narrative."

According to Peterson, "a radically different approach is necessary to reach people of color" than that used to provide information to the white gay community. Peterson said an effective approach includes home educational campaigns, where a person of color invites people into his or her home to hear an AIDS presentation by a health care provider from the community; culturally appropriate and relevant educational materials; and in cases of intravenous drug users, teaching assistance from former intravenous drug users. Peterson stressed, "It is insufficient to have an all-white staff who are concerned about AIDS among Blacks and Latinos. The most well-intentioned white AIDS staff will not be able to reach the Third World community."

Jim Sanchez, a gay Latino and one of the project's support volunteers, talked to *GCN* about ways to provide Latino communities with services around AIDS: "It must go through the family. Many gay Latinos don't identify with the gay community, and won't have access to information in gay papers, and won't bring that information into the home. Information must be provided in Spanish, especially medical terminology. Some people do fine in English around every-day conversation but will get lost around medical terminology." Sanchez said sensitivity about cultural differences is essential, noting in particular his experience with a Mex-

religious, Catholic, and needed to feel comfortable with their son [as part of] the church. They were different from a modern-day [white] family, and it was easier for me [than for a white person] to be aware of their culture, and easier for them to get information from me."

Jon Peterson also discussed ways in which existing services must be revamped if they are to respond to the needs of Black communities: "The Department of Health and Human Services has reported that Blacks are the one group whose general health status is not improving. This epidemic adds to a long list of problems that the Black community faces at this time. Black people need to confront yet another life-threatening illness. The community needs to be sensitized, and we need to prepare the community for more death and dying. And we need to help people with AIDS who are dealing not only with the stress of racism but also a life-threatening illness."

Peterson continued, "Because of the realities of social class, we may not be able to assume the costs of private health care providers." He said that the costs for poor and working-class Blacks, "many of whom are dependent on public subsidy like SSI and Medi-Cal [State Medicaid in California], are severe." Peterson stressed, as did Sanchez, that it is especially important for support people interacting with families of PWA to share a similar background, so they can explain the syndrome and

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"Outreach is a continuation of setting an agenda from the white perspective. We have come as an afterthought. Well, no thank you."

difficult, if not impossible, to find. The Atlanta-based Centers for Disease Control (CDC) refuses to release statistics on either Asians or Native Americans with AIDS. The CDC argues that it will not release statistics on either group because the number of cases is so small that someone might be able to figure out who the cases are. Some Asian AIDS activists question whether the statistics that do exist are accurate, suggesting that cultural biases against homosexuality and the Asian community's lack of access to information about the disease may cause AIDS cases to be under-reported.

So, whom do AIDS organizations represent and whose needs do they respond to? Are predominantly white-run and white-focused organizations capable of responding to the crisis of people of color with AIDS? What are multi-racial AIDS organizations doing? How are organizations of people of color responding to AIDS?

One Response: The Gay Men's Health Crisis (GMHC)

"GMHC has done pathetically little to include minorities," said Howard Welsh, coordinator of GMHC's speakers' bureau. Welsh's explanation: "We don't go where we're not invited."

The Gay Men's Health Crisis, based in Manhattan, is the United States' oldest and largest AIDS service organization. Founded in 1982, it has a staff of 35 and over 1,000 volunteers. In November, GMHC was actively serving 1,082 clients. This amounts to nearly half of all people with AIDS in the city.

The make-up of GMHC's staff, volunteers, and clientele is not reflective either of the population of people with AIDS or of the population of the city as a whole. Lori Behrman, media spokesperson for the organization, estimated that there are two people of color on the center's staff. Sandi Feinblum, assistant director of clinical services, conjectures that between five and ten percent of her department's volunteers are people of color. According to intake

percent have gone to neighborhoods that are primarily of color, and that approximately ten percent of the tabling staff was of color. Welsh related that, in his experience staffing tables in "minority" communities, the GMHC tables were avoided. He attributed this to the "perception" by the community that the staffers are "white middle-class gay men" and outsiders.

GMHC has similar problems in providing social services to communities of color. Referring to the agency's famed buddy system, Feinblum said, "Part of our difficulty is finding volunteers in different geographic locations. We don't get volunteers from the South Bronx. We've made attempts — but there isn't a large gay community in the South Bronx."

GMHC staff gave a variety of reasons for the disparity between the numbers of people of color with AIDS in the city and the possible number that the social service organization sees. Behrman said that although GMHC has a responsibility to respond to all people with AIDS, "we are the only organization in New York City" serving people with AIDS, and that the city and federal governments must take responsibility as well. Johnson cited the homophobia of the Black and Latino communities, but declined to note similar difficulties in reaching out to white communities. Welsh argued, echoing Behrman, that the GMHC staff is already overworked with the case-load it sees, and that it has budget constraints.

Although all seemed to agree that GMHC efforts in addressing issues of race were lacking, some expressed vague hopes for the future. Welsh said that the organization "may become more aggressive" in reaching out to communities of color. Less vaguely, Johnson said that the organization would be developing special literature targeted to communities of color.

been approximately 200 cases of AIDS in Alameda and Contra Costa Counties, the area served by the center.

The 11-member staff includes a Black man, a Black woman, and a Latino man. The volunteer counselors include seven Black people, six Latinos, and three Asians. Thirty-five percent of the project's clients are people of color. Approximately 40 percent of the AIDS cases in the two counties come from communities of color. The project publishes information in English, Spanish, and Chinese.

Peterson, a Black gay man and the project's director of education, is responsible for, among other projects, outreach to the Black community. As a multicultural specialist for the project, Danny Zielinski is in part responsible for outreach to Latino communities.

	United States PWA/Total	New York City PWA/Total	Los Angeles PWA/Total	San Francisco PWA/Total	Miami PWA/Total
% White	59/85	48/62	73/62	88/59	30/65
% Black	25/12	30/25	13/17	5/13	49/25
% Latino	14/(7)	21/(20)	12/(28)	5.5/(12)	21/(56)
% Other	1/3	1/13	1/21	1.5/28	0/10
% Unknown	1/-	1/-	1/-	1/-	1/-

The Magic of Numbers

The figures listed under "PWA" were taken from the CDC, in the case of the United States, and from local health authorities, in the cases of particular cities. Figures are for the most recent report as of December 13, 1985, and represent the percentage of people with AIDS within a specific race. The cities above were chosen because they are the four cities where AIDS has hit hardest.

The figures under "total" were taken from the 1980 US Census Summary: General Social and Economic Characteristics, PC 80-1-C. They represent the percentage of the total population within a specific race.

These figures have severe limitations. First, the racial categories used by the CDC and local health authorities are not consistent with categories used by the Census Bureau. While the former groups consider Latinos as a separate racial group, the latter consider Latino people to be a separate ethnic group, the members of which can be of any race. The numbers under "total" in parentheses are the Census Bureau's figures of what percentage of the total population is Latino, regardless of race. Most Latino people are considered to be "white" or "other" by the Census Bureau.

Second, the CDC refuses to release AIDS figures for Asians, Pacific Islanders, Native Americans, Aleuts, or Eskimos. They claim that to release such figures would compromise the confidentiality of those people with AIDS. "Other" also includes a large portion of the Census Bureau's statistics for Latino people.

Third, people of "unknown" race are people with AIDS whose race was not reported to the local health department.

Finally, Census figures notoriously undercount people of color. The exact degree of error in these figures is unclear.

Community Voices

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

sister boom-boom explains sex with pwa's to you

Dear GCN:

Thank you for printing Bruce-Michael Gelbert's *Of Safe Sex and Rejection*. Indeed these issues need to be discussed more fully and openly.

It reminded me of a night years ago after a meeting of the Sisters of Perpetual Indulgence when I was in desperate need of some relaxation. If you'd been to one of those meetings you'd surely understand. One of the posher bathhouses was nearby and I could hardly think of a more relaxing way to end the evening.

Once inside and a bit more relaxed... well, I was in the steam room and not for the first time that evening when I saw Sr. Florence Nightmare, R.N. My immediate reaction was, "Holy Mother of Mercy! He's got AIDS! What is he doing here?"

Well, Holy Mother of Mercy provided the answer just as quickly as I'd thought of the question. After all, Flo was one of the most health conscious persons I'd ever met. Whatever it was he was doing in there I knew he was as careful as anyone could be about Safe Sex.

But that got me to thinking, well Flo knows what he's got and how to deal with it. What about all these boys who don't know what they may have or what they should be doing to protect themselves, each other, and of course your humble correspondent. I realized then that the person in the steam who I knew had AIDS was the safest person in that whole institution to play with. With his lithe smooth body reclining on the tiles I remembered that he is my Sister and after all I like my men hirsute and hunky.

As I walked out into the corridors there were gorgeously rounded furry buns as open as the doorways that framed them. This was before rubbers were standard issue and I could only think, how lovely and yet how sad. Too bad Flo wasn't more my type.

I like to think I haven't been to the baths since, but I know that's not exactly true. In any event it's been a long while. I just don't feel safe any more having anonymous sex with strangers. I only wish I could have anonymous sex with some of my friends which would combine the best of all possibilities. But I digress.

There are obviously understandable reasons to be scared of sex with PWA's, but understandable is not necessarily correct. How much of the fear, I wonder of one's own past: not the fear of a potential infection from a PWA, but focusing on that man the fear of an infection one may already be carrying?

I have had sex with men who have AIDS. That would seem a fair assumption for many of us, but in my case we both knew what he had and how to deal with it. Of course one must take precautions in any event. I've just got some nasty cuts on my fingers and wouldn't give a hand job to a Virgin, but pray they'll be properly scabbed over tomorrow when I have a hot date. As far as I know he's perfectly healthy, but what do I really know? If I have to say, "Not tonight, Honey, I have a cut," then he'll either understand or he's got the wrong attitude to take up more of my time.

Sister Rita Hayworth Black was diagnosed with KS in 1979. When he came back from Berlin, apparently fully recovered he credited total love and total forgiveness. Six years later he's developing lesions again and blames it on recent resentments.

Say what you like about that, but it is indisputable that love and acceptance are healing factors. We have to accept lovingly our brothers and sisters with AIDS because the only thing separating us is the grace of God/dess. When we charge their eros with fear and resentment we so pollute our own and weaken ourselves to the disease.

It's not pleasant to think about, nor well to dwell on, but the simple fact is that any of us, sexually active or otherwise, may unknowingly have AIDS. (The ELISA test produces false negatives very rarely, but there's no absolute certainty.) Each of us must then assume self-responsibility and allow anybody who knows he has AIDS to do the same. We must all take responsibility for practicing safe sex or face the responsibility for the alternative. But most importantly, to accept the healing power of love and acceptance we must love and accept the person with AIDS simply because any of us could become that person and need that same love. That doesn't mean you have to "make love" to a PWA. Let that always be a personal decision. But do admit that there is no fundamental difference between your sexual freedoms and responsibilities and his.

Love and handjobs,
Sr. Boom Boom, SPI
Convent Santa Gomorrah
San Francisco, CA

IWD 1986

Dear GCN:

The International Women's Day Radio show has aired on WMBR-FM for the last seven years. Many of you have worked with us in a variety of ways and many more of you have been our faithful listeners. Over the years we have structured twenty-four hours of women's programming to facilitate the widest participation of women in the Boston areas as possible. This year we have had to reassess our resources. Due to a lack of production facilities and experienced radio producers and engineers who can commit themselves to such a massive undertaking, we must restructure. We regret that this year, for IWD 1986, we are unable to offer training and technical assistance in radio production as we have done in the past.

We are soliciting tapes nationwide and encouraging any women to send their completed audio productions for consideration. Tapes should be related to women's lives and must be on 1/4 inch, 1/2 track reel-to-reel tape, 7 1/2 IPS, mono or stereo. Deadline for submissions is February 1st, 1986. Return postage must be included. Please send submissions to: Madge Kaplan and Kate Rushin, c/o 186 Hampshire Street, Cambridge, MA 02139. We hope to hear from many of you and thanks.

The International Women's Day Radio Coordinating Committee
Cambridge, MA

research is okay unless proven otherwise

Dear GCN:

Most of what my friend, Scott Tucker, says in his article, "Sex and Science," in the November 23, 1985 GCN is rare good sense. Yet his conclusion — ipso facto one of the most important parts of the article — in its contention that Gays and Lesbians should not cooperate with scientific research about us without conducting a searching inquiry into the motives of the researchers, reflects the same Luddism, antisentiment and anti-technology that has infected most of the left since the counter culture of the 1960s.

Unless the researcher in question is an open bigot such as Paul Cameron, there is nothing to gain and much potential harm from refusing to cooperate with scientific research. If the researchers are biased and this bias is reflected in their conclusions, we can counter these conclusions by exposing the scientific errors of the studies purporting to support them. On the other hand, if the researchers' conclusions are soundly based, we will benefit by knowing more about ourselves. There is also the harm of these benefits being delayed if we slow down research by requiring researchers to submit to the rigorous inquiries that Tucker proposes.

Tucker alludes to the dangers of a pill which could make us all straight and the ruling class exposing fetuses to masculinizing hormones to produce a caste of dumb, straight slaves. Such a pill would require many preliminary increases in knowledge before it became possible and these increases in knowledge would probably require, at least, several decades to achieve. Even then, those who wanted to use it to eliminate Gays and Lesbians would have to test it extensively. This would, at least, take more years. The ruling class would have to abolish all civil liberties before they could implement the *Brave New World* scenario of producing a caste of dumb slaves. In short, we would have ample time to counter any such misuse of scientific knowledge. We would do well to concentrate on opposing the misuse of research results and not the research itself.

All of the above applies to the letter in the December 14, 1985 GCN about the misuses of biological determinism. The good sense expressed by Scott Tucker in his statement, "And if we are clear-sighted, then we have nothing to fear from the best scientists and the best research," says it best in refuting this letter.

Gays and Lesbians should cooperate with most scientific research proposals.

Sincerely,
Robert Halfhill
Minneapolis, MN

We're off

...for a week, anyway, as we take our annual year-end break. No paper will be published the week of December 23-27, and our offices will be closed. We'll be back at work Monday, December 30.

This last year has been a tough one for GCN, and so we are particularly appreciative of all the support, encouragement, and help we've received from our volunteers, our readers, and our advertisers.

Thank you, thank you, thank you.

the new managers: mind benders

Dear GCN:

The changes inside prisons in the late 60s and early 70s were the reflection of attitudes and feelings outside in the community. Things did get better. Prisoners were being treated more like human beings. And when prisoners were mistreated, they had a listening public and forums for speaking out.

Not so true today. The public is unwilling to — or unable to — be thoughtful about its justice system. And the administrations have new techniques for brutalizing their prisoners. They demoralize the mind now, more than the body. They use "behavior modification." But it doesn't always work the way they intend it too (of course, since they don't understand minds at all!).

Some prisoners "give up" and become mental cripples under the stress. But some don't give up. They fight, with anger and hate. It takes a whole heap of hate and anger to keep from going under, to keep from letting them destroy your friendships and loves outside (and inside).

This is just to say (to outside folks), don't ignore us, for we will be back on the streets someday, either as friends with hope for ourselves and the community or friendless and hopeless (and heartless). Please be in touch with some of us. You cannot understand us and erase your fears and prejudices until you have known us. Individually preferably! Because, like everyone outside, everyone inside is DIFFERENT!

Let's all take care and grow more together.

Richard Lindhorst
Box 520 — 290508
Walla Walla, WA 99362

not the 'very best time of the year'

An Open Letter to the Women of Olivia:

The orange on the "Lesbian Concentrate" album must have withered when you released Cris Williamson's *Snow Angel*. No matter how it's justified, the fact remains this is a Christmas album. It's being supportive of the patriarchal system to sing, "It's the very best time of the year," about the most oppressive holiday. If you question the traumatic impact, just take a look at the suicide rate during the Christmas season. It's really unfortunate that this album was released at such a time as to not allow for response before the Christmas season was upon us.

Certainly the fact this may be a painful issue for many women didn't seem to count for much. To put out that this is a joyous time of year, a family time, invalidates many of us who came from abusive families. Holidays in general and Christmas specifically are often used as excuses for even more abuse. Yet you have chosen to ignore that and go along with patriarchal society's oppressiveness around Christmas. Isn't that hypocrisy in action?

Including the High Holy Days in the message of seasonal greetings seems ignorant and manipulative. While I am not Jewish myself, it still angers me when the most holy time of the Jewish calendar (which is in the fall, not winter) is used to justify the blatant Christianity of this album. It's imperative that we remember that it was Christians in Europe who used both Christmas and Easter as an excuse to carry out their pogroms against Jewish people. For many Jews, Christmas meant staying out of the way of the Christians or hiding altogether. To use reference to the High Holy Days is simply manipulating reality to fit your present economic strategy.

I'm sure that Jewish women will have their own responses to this quiet form of anti-Semitism. Many, I believe, are not yet aware of the album's existence. Still, Christianity has been and continues to be used to oppress people, i.e., Jews, Lesbians, Witches, strong women in general, and indigenous people all over the world. My hope is that other non-Jewish women will also respond to the anti-Semitism of this album, along with sharing how they feel this in general.

By supporting Cris in this Christmas album you have been accomplices to the general move toward the right in this country. Every little bit of conservative capitalism hurts. The "Family Protection Act" was a legal threat to lesbians as well as other people. Olivia Records producing *Snow Angel* is a cultural and emotional threat to many of us.

I hope in the future you will consider the consequences of doing albums just because a "women's music" superstar wants to do it. While there may be many women who accept this album, there are probably a greater number who will find it offensive.

But let's not stop here. Let's start by listening to each other.

Building New Coalitions
Taking New Risks
Being Strong, Together
Diane Hugs
Oakland, CA

Cover design by Loie Hayes GayCommunityNews

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership. The paper is published weekly (except a week in December and a week in August) by the Bromfield Street Education Foundation, Inc., a non-profit corporation.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Second-class postage paid at Boston, Mass. Annual subscription rate is \$29. ISSN: 0147-0728. Member New England Press Association, Reporters Committee for Freedom of the Press, COSMEP

GCN is included in the Alternative Press Index, published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-12 of GCN

Speaking Out

Being Jewish at Christmas

By Alina Ever and Bonnie Wolf

We are two Jewish lesbians who are writing to express our feelings and perceptions about Christmas. We want to encourage discussions among people who do not celebrate this holiday. In the spirit of making this time as safe as possible for Jews as well as a time of mutual respect, we need to recognize our very different experiences. Our hope is that an effort can be made to preserve and validate each person's religious, ethnic and class identity.

We are both New York-raised, Ashkenazi Jews; one of us is a child of a Nazi Holocaust survivor and one of us is from a working-class background. We will speak from our own experience as light-skinned Jews. For us, writing an article of this nature is risky. We go from total invisibility to total visibility. Thinking and writing about this issue has involved a refusal to assimilate and a decision to resist.

We are aware that most of the overt insensitivity to Jewish culture at Christmas occurs in mainstream settings. Yet, even within the feminist and progressive communities, we have experienced silence, evasion and an unwillingness to try to learn about what being a Jew means to us at this time. A common assumption among Christians is that Christmas is for everyone, that everyone can and should celebrate it. But many Jews experience Christmas as a time of increased invisibility and discomfort, and feel that expectations that we should participate in the "Christmas spirit" deny us our identity.

Christmas is a one-day holiday that is extended to one quarter of the year. It is a time when we are bombarded with Christmas symbols, constant advertising, Christmas lights and trees, Christmas music and the general use of "Merry Christmas" in place of hello or goodbye. Many times a day we wonder whether to be "out" as a Jew, which is risky, or to be silent, which erodes our pride and identity. There is no place free from conversations concerning this holiday. Much of our normal activity comes to a standstill. Even at political meetings, it is assumed that we cannot plan any events because no one has the energy to plan them, nor will there be people around to participate in them.

We feel pressure to be part of a "Christmas spirit," and those of us who choose not to participate in the discussions and activities are often considered negative, oversensitive, humorless and all round party-poopers. Even complete strangers believe they have something in common with us, that Christmas is a universal and shared holiday. Rather, this feels to us like the most blatant time when a foreign culture is imposed upon us, and our culture is negated. We are constantly reminded of our differences and our outsider status. Beneath all the "charity" and "good will," we have felt an intolerance of anything different — anything that is not white and Christian and "American."

People frequently refer to Christmas as a secular or "American" holiday which cannot be offensive to those of us who are not Christians. Separating the religion from the holiday allows Christians to deny their privilege in a Christian-dominated culture. The reality is that Christmas is a Christian holiday. It is a good example of how Christian values and traditions are equated with U.S. values and traditions.

Christians often define Chanukah as a Jewish Christmas. In fact, Chanukah is a minor Jewish holiday that occurs at the same time of year as Christmas. "Holiday" parties and "Season's Greetings" cards make us invisible by denying the differences in our traditions. Equalizing the number and kinds of rituals and paraphernalia for Christmas and Chanukah is a simplistic solution. Simply transforming our culture and religion into Christian terms is offensive since it uses Christianity as a norm and views all other traditions as a less important copy. It is important to us that Christians do find ways to validate Jewish experience by increasing their knowledge of Jewish customs and religion.

Decisions about participation in Christmas traditions can be difficult for many Jews. Exchanging gifts, for example, can be particularly loaded. The bind for many of us is that if we exchange gifts, it feels stilted because we are often following a foreign tradition, and yet if we don't give gifts, we feel left out. It's a no-win situation. Dinner, gifts, and bonuses are hard to turn down — especially for those of us who are poor or working class and those of us who are underpaid and overworked. Most of us want to participate in social celebrations at work and with friends, and like to give and receive gifts. The problem for us is that these events occur in many environments only one time a year and in a Christian context. Therefore, we are denied the pleasure we might take in such gatherings or exchanges.

Often when Jews express feelings about Christmas, Christians respond by describing their own pain around this holiday. While many Christians do experience pain around unfulfilled expectations and family loss, the point is that the source of our pain is different. It often feels invalidating for us to hear a Christian compare our oppression with their pain. Also, there is an imbalance around expectations of support: Jews are usually expected to support Christians at Christmas while Christians are usually not expected to support Jews at our holidays, such as Passover, an important and family-oriented one. There needs to be two very separate discussions — one around the pain that a Christian experiences, and the other around the oppression and resulting pain that a Jew experiences. Blending our responses to Christmas can be a way for Christians to avoid confronting anti-Semitism at this time.

For Jewish working-class people, it is a doubly oppressive and painful time. With

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growing pressure for Jews to spend as much on Chanukah as Christians do on Christmas, many Jews spend whole paychecks on gifts, decorations and food. The commercialism and capitalist dependency on a peak buying season are oppressive to all working-class people. In fact, poor people are paraded at Christmas — they are pitied, used and manipulated. Politically progressive communities remain silent around such oppressions because Christmas is considered such an untouchable. But these are issues that need to be examined, and those people who are oppressed at this time need to be heard.

Anti-Semitism is not a phenomenon that surfaces only at Christmas time. It is an ongoing year-long reality which surveys show has been on the rise in the United States. Anti-Jewish sentiment is expressed in overt ways, such as vandalism, bombings, and harassment, as well as in subtler ways, such as discriminatory attitudes and pressure to assimilate. The cultural engulfment that Jews experience at Christmas is particularly threatening to those of us who are Nazi Holocaust survivors or children of survivors. The "Final Solution" is not just a distant historical event; we live with the nightmarish fear of its reoccurrence. All of us are responding to thousands of years of oppression and intensified persecution during Christian holidays. Our fears around publicly sanctioned displays of Christianity are not unfounded. Our feelings and the reality of oppression are enormously magnified at this time.

We have included suggestions that we hope will spark discussions on how individuals and groups can be sensitive to the issues we have raised. We look to other people to come up with more ideas for our communities.

We would like to suggest that Jews, in general, take special care of ourselves at Christmas time. Some of the things that have worked for us include spending more time with other Jews — for support, and as a way to feel less alone. We have reminded ourselves that it's okay to set limits (e.g., not participate in Christmas events) and to assert our needs with the Christians in our lives.

For Christians, at this time, we suggest particular sensitivity and respect for the feelings of people from different cultures and religious groups. Learning more about Judaism and a religion and culture, as well as challenging the anti-Jewish feelings in yourself and the society at large, would help in this effort. And most importantly, we suggest listening and learning from those of us who feel oppressed by this holiday.

All of us can be involved in creative planning. A multi-cultural potluck, at another time of year, for example, might be a way we can retain our own rituals while respecting diversity. If you want to have a "holiday" event, you could include the symbols and history of other cultures' holidays, such as Kwanza, Three Kings Day, Winter Solstice, and Chanukah. If you have decision-making power, encourage your workplace to devise a personnel policy that reflects an awareness of the holidays of different cultures. (No other religious holiday in the year is given as a legal holiday except Christmas.)

Although we are highlighting Christmas time because it is a difficult one for us, we feel that holidays are not the only time to address ethnic and racial differences. We need to bring an awareness of anti-Semitism and racism into our lives all year round. We see this article as a positive beginning for ourselves and our readers to think about what has been an almost taboo topic. By sharing our feelings and ideas at this time, we hope to reach Jews who may identify with our feelings, and others who can help to create a community that can accept and affirm difference.

Alina Ever and Bonnie Wolf live in Somerville, Mass. They would like to acknowledge the help of Rachel Tallan.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

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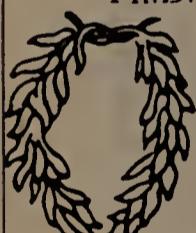
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Where are all the independent women?

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The Color Purple, directed by Steven Spielberg and produced by Quincy Jones. With Whoopi Goldberg, Margaret Avery, Danny Glover, Tata Vega, and Desreta Jackson. At Sack Cheri, Boston Cinema, Chestnut Hill Cinema, and Harvard Square Theater.

By Angela Bowen

The fyleaf of Alice Walker's *The Color Purple* calls the book "honest, poignant, laughing, defiant...a story about heroic lives, love, and the nature of God.... It breaks new ground in fiction with its portrayal of the bonding of women." Seems to me Steven Spielberg (director) and Quincy Jones (producer) of the recently released film version of Walker's book could do with some understanding of those words, particularly about the "nature of

of color? When you get to the level we're talking about it's all merit. You don't give this remarkable book to someone because of race or sex [emphasis mine]. You give it to the best to get the best out of it. The complaining is just plain bull."

It's difficult to see the social conscience that Walker ascribes to Jones, when he doesn't even entertain the notion that Black people should have a concern, let alone Black women. Black women finally see ourselves portrayed in a blockbuster of a bestseller as the positive, loving, scrapping, strong women we are, who support, teach, laugh with, and rely on one another throughout our lives. *The Color Purple* is the story of a woman's steady climb out of a desperate and intolerable life imposed upon her by men. There's

even considered leaving it out.

Of course, as these incidents were left out, more was being added to show us that Celie's husband, Mister (Danny Glover), was changing and growing, and we were made to pay attention to his transformation throughout, rather than to Celie's.

Celie's passionate sexual awakening with Shug (Margaret Avery) is reduced to a couple of very chaste kisses. We never see the real development of their sexual relationship. The audience is not allowed to know that they become lovers, sleep together consistently, and eventually live together away from Mister. Spielberg treats their relationship as if they had a fling one day and then became like sisters.

But the most glaring omission was of that classic conversation be-



Whoopi Goldberg (left), as Celie, and Margaret Avery, as Shug, exchange a loving glance in *The Color Purple*.

God" and the "bonding of women." They either couldn't or wouldn't address these themes with any depth.

In a December *MS* magazine article, Walker says she trusts the men doing the film. Acknowledging that a woman director would have placed more emphasis on the women, she suggests that Spielberg was more interested in showing the transformation of Mister and says it doesn't bother her much. At least Walker understands the terms of the debate. Neither Spielberg nor Jones does. They think the issue is race. In a Boston *Globe* interview on Dec. 16, Spielberg states, "This movie is more about humanity than it is about race. If this movie was all about race...I wouldn't have presumed...to have stepped in...." And from Quincy Jones (whose involvement in the project helped to secure Walker's participation), "Who thinks someone else could have made a better movie because

no way to get around that simple reality. And every time she makes another step, a woman helps her do it. Then she grows strong enough to offer other women some wisdom.

Of course, in making a movie from a book that covers so many years and characters, choices had to be made, and Spielberg made some choices that Walker feels he had every right to. But it does seem odd that the choices always involved a decision not to show scenes where women contributed to the evolution of Celie (the lead character, played by Whoopi Goldberg). But it feels quite deliberate for him to include the parts where Sofia confronts Celie and tells her off for suggesting that her husband (Celie's stepson) beat her, and yet not finish the scene to include Celie's apology and their making up and becoming closer as a result. That incident told a lot about Celie's character, and you can't tell me a woman would have

tween Shug and Celie about the meaning of God. Why would anyone (or maybe the question is how could anyone) make a two-and-a-half hour film of *The Color Purple* and not include the centerpiece that pulls it all together? Maybe because if Spielberg had used the discussion from the book in its entirety, we would have had to hear Celie talk about a white male God who never listens to a poor Black woman. That's pretty threatening stuff, particularly for most of Spielberg's audience who, he admits, have never seen him do anything heavy. We also have to hear Shug's philosophy on God, love, and freedom, which would never do in light of the nonsense he decided to slip into the film about Shug. Who could have been ready for this?

Although Shug may seem to us like the quintessential free woman, loving men and women at her will, Spielberg decides that she's pining

Continued on page 11

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The Price of Denial

Colonel Redl, directed by Istvan Szabo, written by Szabo and Peter Dobai. With Klaus Maria Brandauer. At the Nickelodeon, Orson Welles, and West Newton theaters.

By Clifford Gallo

Colonel Redl, Istvan Szabo's chronicle of the rise and fall of an idealistic officer in the days leading up to World War 1, is a deeply textured tapestry of a life, and a way of life, closing in on itself. Led by Klaus Maria Brandauer's bravura performance as Alfred Redl, and directed with a personal, yet epic, sweep by Szabo, *Colonel Redl* is a fascinating look at the price of denial and blind ambition.

Inspired in part by John Osborne's 1966 play *A Patriot for Me* and historical evidence, *Colonel Redl* is a speculative account of one of this century's most mysterious and enigmatic figures. Szabo, whose *Mephisto* won the 1981 Academy Award for Best Foreign Film, manages to compress and dramatize events that may have motivated Colonel Alfred Redl toward his 1913 suicide which provoked rumors of homosexual blackmail, espionage, and treason. Szabo also manages to evoke the cultural and political climate that affected Redl's behavior and allowed Redl's scapegoating by the powers that be.

Colonel Redl traces the life of Alfred Redl — a patriotic, part-Jewish Ukrainian peasant caught in the double bind of his poor background and his homosexual inclinations — from his boyhood, to his meteoric rise through the ranks, to his death in May, 1913.

Like its protagonist, the film is a mass of contradictions that add up to a grueling and alternately fascinating and tedious film that can't help but draw you into its psychological drama. Szabo, who co-wrote the film with Peter Dobai, carefully balances the script with just the right amounts of irony, symbolism, and implication, creating a psychological profile of a man done in by his own misplaced idealism and repressed desires.

Colonel Redl is steeped in the Germanic tradition of militarism, political loyalty, and ethnic suspicion that colored pre-war Europe and Redl's actions. As a peasant, Redl never would have been allowed to enter the military academy were it not for the intercession of a noble-born friend. The debt of gratitude Redl feels for this privilege binds his loyalty to the embattled monarchy of the Kaiser.

It is through the military that Redl gradually begins to cover up and fabricate his class and ethnic background. Because of his blind devotion to the monarchy, he becomes unaware of the plotting that is going on around him. Everyone but he sees that the monarchy can't last, but from his idealism comes a surprising naivete about the realities of the political realm.

Further complicating matters, and proving to be the pivotal element of the plot, are Redl's repressed homosexual feelings. His affection for his boyhood friend

Kubinyi is homoerotic, and he knows it on some level, but he can't face his feelings. Instead, he dedicates himself to his work, using sometimes unscrupulous behavior to further his career and to serve the Kaiser. Only when he realizes (too late) that his beloved monarchy is using him to its own ends does he accept fate by indulging in a homosexual tryst with a man he knows to be a spy. Viewers of last year's PBS mini-series *The Jewel and the Crown* will recog-

nize many of Redl's behaviors and actions as reminiscent of another repressed homosexual, Capt. Ronald Merrick, albeit without Merrick's trademark sadism. Redl's single-minded determination stems from his denial of his own sexual and ethnic identity much as Merrick's stemmed from his inferior education and repressed desires. Redl is literally hounded by his double life, and when he is unmasked, he is destroyed by it.

Brandauer's interpretation of Redl is stellar. Redl is a particularly difficult character with which to



Klaus Maria Brandauer plays Alfred Redl, a repressed gay military loyalist, in *Colonel Redl*.

identify. He is so consumed with duty and self-hate (not to mention his unappealing habit of using those around him) that only in his final moments do we feel the gravity of his tragedy. Brandauer captures Redl's writhing emotions and encases them in a stony exterior. Only through his eyes can we see the price of his actions.

If you are fed up with Hollywood's lightweight Christmas fare, you couldn't ask for a meatier alternative than *Colonel Redl*.

Szabo and Dobai's Freudian

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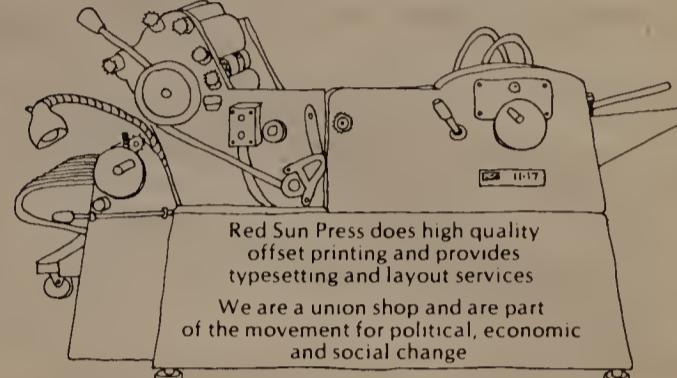
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Andrea Dworkin Talks about Feminism

By Mara Math

Feminist activist Andrea Dworkin is the author of *Woman Hating, Right Wing Women, and Pornography*, and the co-author, with Catherine McKinnon, of the anti-pornography ordinance recently rejected in a referendum by Cambridge voters. She was interviewed a week before the November 5 election.

MM: Were you surprised by all this negative reaction to the ordinance within the feminist movement?

AD: I wouldn't characterize it as "all this negative reaction." Most of the reaction has been extremely enthusiastic and supportive. There's always been opposition in the women's movement to doing work against pornography, and I don't see this as being very different.

MM: It feels different to me. It feels like there hasn't been such a degree of acrimony on both sides since the gay/straight split in the '70s.

AD: There may be political reasons for that. The pornographers make very good use of what essentially is a small group of women. There have been other divisions inside the women's movement that have been very important, very bitter, very confrontational, but what is different is that there are a bunch of exploiters who are benefiting a lot from, and exacerbating, this conflict.

MM: Do you think that FACT and other women who oppose or question the ordinance are necessarily "pro-pornography," and that they are fronting for the ACLU or some other group, an accusation that's been flung around a lot?

AD: There are women who have questions about the ordinance, or would object to it, who have principled reasons that I can respect. They tend to be people who don't support any law at all. But they commit acts of civil disobedience, they picket, they write letters, they try to do something about the exploitation of women by pornographers. That's not what we're talking about when we talk about the ACLU's collusion with pornographers, which is demonstrable: the money that they take, the favors that they take, the fact that they publish in the pornographers' magazines. The ACLU has shown *Deep Throat* to raise money, even though they know that Linda Marciano was raped. In Minneapolis, the pornographers own the building the ACLU is housed in, and those people don't pay any rent. Nan Hunter, who has been instrumental in the creation of FACT, is on the ACLU staff.

MM: In what I read by her, she stated she was speaking for herself, and not for the ACLU.

AD: Fine. She's a staff member of the ACLU. In Los Angeles, FACT works out of the ACLU office, and the ACLU takes money from pornographers. A lot of the original, so-called journalism about the ordinance, which was absolutely, totally fucked and filled with falsehoods, was written by somebody who was a journalist, but in fact she was a founder of FACT.

MM: What about women who say they choose to be in the porn industry, that they make a lot more money posing for pictures than they do running their asses off as waitresses or secretaries?

AD: Some women do make an economic choice for prostitution. It's also a choice that is rooted in hopelessness. That's not something to celebrate, that's something to strive to change. The reality of the pornography industry is that the great majority of women in it are victims of child sexual abuse. They've come to expect abuse and contempt as the norm of their lives. Vast numbers of women are coerced into pornography. And there is no reason that a woman who has been coerced into pornography should not be able to do something about that, just because some other woman has made what we call a choice, in a world in which the choices are so limited that calling it a choice is already an insult.

MM: Part of the ordinance says that if a woman has signed a contract, it cannot be used to negate the idea that she was coerced. This has been criticized as implying that women are not autonomous, not legally adult.

AD: That's just a total misinterpretation of the law. The law as it applies to coercion recognizes that if you can force a woman to be fucked by a dog, you can force her to sign a contract. The burden of proof is still on the woman who brings the charge that she's been coerced. The person who's defending himself can still use the contract as evidence that she signed voluntarily. The only thing that can't happen is that a judge can say, "Aha, here's a contract. This woman is a whore and a liar, and I'm throwing the case out."

MM: Speaking of whores, the section of the ordinance about women being portrayed as "whores by nature" is one of the most problematic for me. I'm not clear what it means.

AD: The meaning is in the pornography. It's not a meaning in life. Nobody's anything by nature. People aren't theologians by nature. People aren't taxicab drivers by nature. But for women, the stigma of being a woman has very much to do with the idea that when you uncover all this "dumb" repression of all these "dumb" women who don't want to have sex with all these men, you find somebody who revels in being treated like a whore. Now, that's not a hard word to understand. When we're saying we've been raped, we understand what it means when the defense attorney is trying to prove to the jury that we're whores by nature. That is a real basic part of women's oppression.

MM: The objections have been that that phrase could be used against the display of what some people consider a healthy sexual appetite, for instance, women who like sex with more than one partner.

AD: Words that have been understood perfectly well are suddenly treated as if nobody's heard them before.

"a conflict over

women. It's like saying Blacks were born to pick cotton. Assertions are made about the nature of oppressed people that are very particular to the form of oppression. In the case of women, this justifies the ways in which we're sexually exploited, and that's why it has to be articulated.

MM: Some of the ordinance does seem prescriptive and prescriptive around sex; for example, the part, "women are presented being penetrated by objects." That seems to be clearly labeled as wrong: if it's wrong to show pictures of it, it's wrong to do it. Some women like dildos, and this ordinance says to them, what you like is wrong.

I don't want to be part of a movement that thinks the swastika is a symbol of the feminist movement, the gay movement, and I don't

AD: There's nothing in this ordinance that stops any woman from being penetrated by anything she wants to be penetrated by. What this law is about is an \$8 billion-a-year industry and the sexual exploitation of women, most of whom do not want to be penetrated by the things they're being penetrated by. The way that this relates to private sexual behavior is that, if you need for that other woman in the photograph to be penetrated by anything so that you yourself can be, you do not have the right to her exploited labor. You don't have a right to have other women injured, to have their vulnerability, their poverty, their illiteracy, their history of child sexual abuse, exploited so that you can have that photograph.

MM: What about lesbian erotica, and women who choose to pose for it, not out of financial need, but because they enjoy that material?

AD: There's nothing in this law that stops them from doing that for each other. What this law says is that if any of them are coerced into it, if it's forced on anyone, [or] if it's used in a sexual assault, and if [it also] meets the definition of pornography, then it's actionable. If they're selling it, they're causing a kind of harm to all women, and they're accountable for it. If part of what women are pissed about is that we're suggesting that there are things that are right and things that are wrong, and one of the things that is wrong is the sexual subordination of women, that's accurate. Politics is about making those kinds of distinctions.

MM: The question that comes up, especially in light of the rhetoric on both sides, is who gets to say who's a feminist and what the correct stance is?

AD: Everybody gets to say what they think, and everybody gets to fight for what they believe in.... If you ask me, is somebody who is pro-pornography a feminist, my answer is no. Pornography is at the very least, most mildly described as the hatred of women, and somebody who is for the hatred of women is not a feminist.... We're having a conflict here over sexual values and what is the path toward freedom.

MM: I can't dismiss all the women I know involved in this issue as not being feminist. Many of the women who oppose the ordinance here are concerned about the possibility of "frivolous" lawsuits. In light of, for instance, what's happening with Gay's the Word [Bookstore] in London, which is practically going under from the cost of a lawsuit —

AD: It's going under because they're being prosecuted under obscenity laws. The law they're being hurt by has nothing to do with this law.

MM: You said last night that you expect to be one of the first targets for a frivolous lawsuit. So what is to stop the Jerry Falwells of the world from saying, "Okay, New Words Bookstore carries Dworkin's Pornography," and — ZAP!

AD: What stops it is building a good case law in which the intent of the legislation is used as a standard for determining what is or isn't a frivolous suit. Going back to the first part of what you said, I'm astonished

If part of what women are pissed about is that we're suggesting that there are things that are right and things that are wrong, and one of the things that is wrong is the subordination of women, that's accurate. Politics is about making those kinds of distinctions.

MM: One of the big issues is causality: does pornography cause violence, or does it merely reflect the violence of the patriarchy? Do you think that there might be some third way of looking at it that says pornography is not merely a passive reflection, and it does encourage violence, but it's not what one of the flyers called "the motor of sexism"?

AD: I don't think there can be any doubt that pornography is an institution of oppression of women, and nobody has to accept the theory that it is central to feel justified in trying to do something about it. It creates new behaviors of hostility, and the consequence to women is injury, usually through sexual abuse.

All I can say is that all four parts of the definition [i.e., that the material in question is: 1) sexually explicit; 2) graphic; 3) depicts subordination; and 4) meets one of the nine characteristics listed in the introduction to the ordinance] have to be in place.... I think we were right to use the word "whore." It makes, or honors, a distinction that feminists used to give some lip service to, between being a prostitute, which is at least a job, and being somebody who is designated as the village slut.

MM: You're referring more to the "use" aspect of being a whore than the sexual aspect, then?

AD: I'm talking about it as a metaphysical definition of what women are, which is what pornography does to

and Pornography —

sexual values and the path to freedom"

t the passivity of people who are so worried about themselves, who are so concerned about protecting their piece of the pie, who are not willing to make the kind of political struggle that's going to make a difference between life and death for so many women who don't have the tremendous privilege of publishing a book. I would be desolated, concerned, upset, and in a state of emergency if this law could legitimately be used against serious and important books. Nobody's saying that. They're saying, how do you stop people from bringing a frivolous lawsuit? And the answer is, you can't. So you weigh that

f a movement that sex toy. If that's the I'm part of some other are what it's called.

against what you know the damage is that the pornography industry is doing and you decide what is more important.

I don't spend time worrying about who is or isn't a feminist. I spend my time fighting men and institutions that hurt women. I don't want to be part of a movement that thinks the swastika is a sex toy. If that's the feminist movement, then I'm part of some other movement, and I don't care what it's called. I don't want to be part of a movement that has a sense of priorities that says, "Sticking a dildo up my vagina is more important than [fighting] pornography as an institution of sexual abuse for women."

MM: There've been a lot of charges that you and McKinley have allied with the right wing which you stated last night were not true. You also said that you were interested in talking with right-wing women, and that you foresee a split in the right-wing movement between the women and the men. Where do you see these women going from that split, and do you think that your dialogue with them has any effect on the other beliefs that tend to characterize right-wing women, such as racism, classism, homophobia, etc.?

AD: That's a very good question. I don't know where it's going to go. What I think is that most women tend to live in a world that's awfully small, because men make us live in a world that's awfully small. And when the world gets a little bit bigger, our ideas get a little bit bigger, our hearts get more generous, and as a result we have less need for hatred of homosexuals or hatred based on race....

MM: You have said repeatedly that you're willing to talk with right-wing women, but you have supposedly refused to debate FACT. Is that true?

AD: It's true that I have refused to debate FACT. The reason is that life is short and I care a lot about how I spend my time. I regard the women who are members of FACT as people who have organized to hurt me and the women that I care about most, people who have organized to stop the women who have been hurt by pornography from getting what they deserve in this society. I take it personally, I take it politically, I despise it, and nobody from FACT is getting a forum on my back.

MM: You know the strengths of your position better than anyone else, you're very articulate, and if FACT is spreading misinformation about it, wouldn't it make sense to debate them?

AD: No. So far, at least in my experience, there isn't any honesty on their part about what they're doing or why they're doing it. Essentially, when I debate, I try to debate in a situation where I'm debating power.... What FACT is from my point of view is a bunch of women who are setting about hurting women and I express, frankly, my contempt for them by refusing to debate them.

MM: You don't have contempt for Jerry Falwell, also?

AD: [I've never debated Falwell, though I've been asked to.] Unfortunately, being [laughs] not a very

wonderful person, I have a lot of contempt for a lot of people. But I find it more difficult to deal with women who set up to hurt me. Certainly, it's very hard for me to deal with people who have organized specifically to stop this ordinance when I know how many women are injured by pornography. That causes me a very particular kind of pain. What I see FACT doing is simply a fairly typical example of doing the thing that's easiest, and that's organizing against other women.

I have contempt for Jerry Falwell's position on apartheid, contempt for his position on homosexuality, contempt for his position on women's rights. But I understand also that he is a real minister who deals with real people, and he deals with lots of women who are really hurt by pornography. When he begins to acknowledge that real women are really hurt by pornography, that means something to me. I would like to see everybody in the world acknowledge that.

MM: Do you think there's no overlap between the women in FACT and women who fight pornography?

AD: There's virtually no overlap. When we picketed *Penthouse* because of the pictures of Asian women

hanging like pieces of dead meat, none of those women were there. We invited them! Not to show them up, but to say: all right, you cannot support this ordinance, what can you do? But the only people in this society that they're opposing is us. And when a bunch of women organize in a way where we are their only targets, and the effect of what they do is to put us more in jeopardy, to give more permission to the pornographers, both to target us as political enemies and to target women [by] saying that women get sexual pleasure from pain, then I say that those women are anti-feminist. I feel sorry for them, I think they're pathetic, because I think they're full of self-hatred. I have nothing to debate with them. They're not part of a universe in which I'm willing to coexist. As I said to you earlier, they can be the feminist movement: I will be in some other movement. If there's one thing I want you to understand, it's that *this is not a game. People's lives are at stake.*



Andrea Dworkin

Elsa Dorfman

I think we were right to use the word "whore." It makes, or honors, a distinction that feminists used to give some lip service to, between being a prostitute, which is at least a job, and being somebody who is designated as the village slut.

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People of Color and AIDS

Continued from page 3

its ramifications in culturally appropriate ways.

Arguments for Autonomy

Gil Gerald, executive director of the National Coalition of Black Lesbians and Gays, is not in-

Japanese-American, said that the task force is "interfacing with GMHC on how to go about providing comprehensive services" to people of color with AIDS. Ports stressed that institutions, such as

**"AIDS adds to a long list
of problems that the Black com-
munity faces at this time. Black
people need to confront yet
another life-threatening illness."**

terested in white AIDS organizations doing outreach to Black people per se: "Outreach is a continuation of setting an agenda from the white perspective. Black people need to be involved before the agenda is set. And when the agenda is more inclusive, it is different. We have come as an afterthought. Well, no thank you."

"I'm convinced we have to work for ourselves," Gerald continued. "We've waited long enough for white AIDS organizations to get their act together. We need autonomous Black gay and lesbian organizations, and part of the solution is for us to go for the dollars ourselves, and do the work ourselves."

Gerald sees such autonomous organizations as complements to, not competitors with, existing white AIDS organizations: "There needs to be a recognition that organizations that serve the Black community be in the Black community. It's not always appropriate for white-based organizations to assume responsibility for working in the Black community."

Some of Gerald's sentiments were echoed by Suki Ports of the New York City Council of Churches' Minority AIDS Task Force. Ports, a third-generation

hospices, must be set up by people of color to specifically serve the needs of people with AIDS in their communities.

Ports is also concerned that in-

**"We need autonomous Black
gay and lesbian organizations,
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formation be culturally sensitive: "You can't just give [a white person] with high school Spanish a brochure to translate. You have to develop special materials for the community." Ports mentioned

considerations in providing information to Asian communities, saying, "There is often a great reluctance to talk about sexuality or homosexuality in Asian cultures. It is not polite conversation in public, or for that matter, in private." She concluded that AIDS information must be provided to Asians from their own communities.

...

Predominantly white AIDS action groups must begin to prioritize programs for people of color with AIDS. And they must do so with direction from members of the communities they by-and-large do not serve. Hopefully organizations of people

of color will be able to respond where white organizations have failed. But given their limited financial resources and other pressing needs, it is sure to be an uphill battle.

Garbo's

Continued from page 1

tle than a door policy.

All lesbian bars in New York City are owned by business interests outside the lesbian community, with extensive overt or covert participation by organized crime suspected. The closing of Garbo's brings out the complexity of this situation. Because of racism, lack of resources, and the paucity of

lesbian bars in general, the Black lesbian community has often been forced to choose between putting its money into the hands of white male opportunists or having no bars at all in which to meet.

As *GCN* goes to press, Garbo's has reopened under new management, but attendance has been sparse.

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It looks like a big commercial garage, but there are all these weird little things about it. Reggae music is blasting away signs for political and union meetings are taped up, the mechanic might be a woman, and sometimes it's hard to find anyone in charge. J & S has been Boston's hippest garage for years and years and

(Reprinted from *Real Paper*, "Best of Boston" Fall, 1980)

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SUBSCRIBE

The Color Purple

Continued from page 6

for the love of her preacher father, chasing after him throughout the movie as she repeatedly seeks his forgiveness for her sinful ways. She even goes so far as to run after him waving her wedding band at him, shouting, "I'm married now." He rides by, his face turned away from her in disdain. She finally corners him and forces a reconciliation that can only be described as one of Spielberg's "Amazing Stories."

Notice that I didn't tell you where she finally catches up with him. That's because I know you're going to see it. What the heck! Whoopi Goldberg is fine. But we knew that anyway, right? Danny Glover is just fine, too. Margaret Avery (Shug) is fine. Tata Vega (the voice of Shug) is mighty fine. And Desreta Jackson, who played young Celie, is a wonderful actor I hope I'll get to see sometime again. Of course, parts for Black actors being as scarce as they are, that's a dim hope.

And the music and the cinematography are all as delightful as we expected them to be. But I've got a little trouble with the sweeping, panoramic view of grass and sky so early on in the movie. It was too grand and wide for the prevailing mood of fear and despair that sets the opening scenes. The cameras did nothing to convey the feeling of confinement of Celie's life and spirit that began the story. But then, what do I know? Quincy said Spielberg was the best.

When Quincy Jones asked Walker what her fears were about seeing the film done, she said she feared "them" (whites, one must presume in the context of the piece) embarrassing "us." Jones



Whoopi Goldberg as Celie

assured her he would not let that happen. Well, they didn't. They didn't embarrass "us" women, either. The men embarrassed no one but themselves. To have pursued a woman whose book won a Pulitzer and a National Book Award to beg for the right to make a movie of her work; to promise to leave the integrity of the book intact and then to rewrite essential pieces for whatever reasons you might tell yourself you have, strikes me as artistically insulting, misogynistic, and homophobic. But then, who am I? Just one of the thousands who have read and loved everything Walker's written and who's read *The Color Purple* four times. I didn't really expect to see "my" movie made. And I was right. But Quincy Jones says Spielberg's the best. Whoopi Goldberg thinks this will bring him an Oscar. And Walker says Spielberg thinks with his heart. So if they're satisfied...

Quarantine

Continued from page 1

and Broward Counties are deciding, on a case-by-case basis, whether or not to quarantine people with AIDS who are in prison. Some people with AIDS are being put in isolation within the prison system. Billhymer told *GCN* that, on December 18, a Florida judge offered a number of women who were arrested for prostitution reduced sentences if they agreed to be tested for gonorrhea, syphilis, herpes, and the HTLV-III virus. The judge did not say what would happen if they tested positive.

The commissioner of the Texas Department of Public Health is proposing that the commissioner of health, or the designee of the commissioner of health, be able to institute quarantine measures for people with AIDS. In his proposal, local health authorities would also be given a good deal of power to decide who could be quarantined. "We don't know

under the proposed rule, if they would go and pick up someone and say they are a public threat just because they have AIDS," said Glen Maxey of the Lesbian/Gay Rights Advocates in Austin, Texas.

Most states do not need to develop new quarantine laws in order to put people with AIDS under quarantine, according to Jeff Levi of the National Gay Task Force. "Almost every health commissioner has the ability to quarantine anyone who is considered a threat to the public health," Levi said. "Quarantine is not a practical solution to the problem," he continued. "It would force people underground. Why would you want to get diagnosed? It would undermine all the other public health measures that are appropriate when dealing with this disease."

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WPA

Continued from page 1

Almost all-lesbian and almost all-white, BWPA came under criticism early on from people who saw actions like the demonstrations at the Pentagon as symptomatic of a biological-determinist "cultural" feminism which emphasized women's "naturally" peace-loving and motherly natures and de-emphasized real class and race differences between women. Women within BWPA responded by emphasizing the connections between a militarized economy and the impoverishment of women, especially women of color. Few of Boston WPA activists seem to have identified with the woman-as-natural-pacifist position embodied by such groups as Helen Caldicott's Women's Party for Survival.

As time passed, the focus of BWPA's activism shifted. Women started to direct more attention towards local weapons manufacturers than towards the military-industrial complex as a whole. Later, the focus shifted again, in the direction of Central America solidarity work. In 1984, women began to notice that the energy in BWPA was beginning to dissipate. Attendance at meetings was shrinking. This seems to have been not so much a sign of political apathy as of yet another shift in focus. As women became involved in more specific organizing — the Not In Our Name action in New York City, the Pledge of Resistance, more tightly knit affinity groups — they began having less and less time for BWPA. Eventually meetings came to a halt altogether, and the women who were still involved decided to put BWPA officially to rest.

BWPA's transitions and permutations are not unusual. How many other organizations have sprung up amidst apparently unlimited energy, been the focus of a



January, 1983 picket organizers by Boston Women's Pentagon Action to protest Reagan's certification of an improvement in human rights to El Salvador. The certification was necessary to reinstate U.S. funding to that country.

Jeremy Grainger

great deal of activism and education, and then begun to diminish? Some teeter along for a long time even though their base of support seems to have eroded; some metamorphose into something else entirely. Others die, and their death may be more or less peaceful, more or less guilt-riddled.

After the first action at the Pentagon, rumor had it that Pentagon types had Teflon-coated the whole building as far up as a graffitist could reach. True or not, the building didn't look any worse for wear after either demo. Taking on the entire military-industrial complex at once is ambitious: you can begin to feel very powerless before a Pentagon that steadfastly refuses to crumble. It may be just that it's difficult to be a perpetually multi-issue activist. It may be that many of the women who were at the Pentagon in full voice five years ago have turned to less impenetrable opponents.

Whatever the general trend, former members of Boston

Women's Pentagon Action seem remarkably free of the bitterness and horror stories that usually accumulate in the wake of a dying organization. "I think that it's good for organizations to change," BWPA member Loie Hayes told me. "It's good for an organization to die, so that what comes up out of that vacuum is something that is really responding to the immediate needs of the people. I think that the dissolution of WPA means that the women who were in it were more committed to figuring stuff out and less satisfied with the excitement of the action of the moment. And I think that's good."

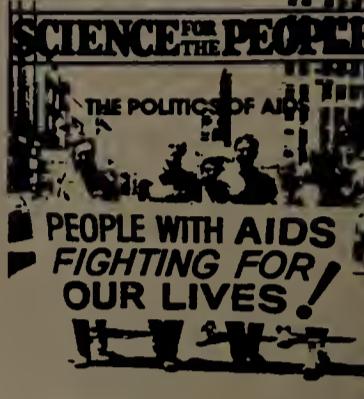
A group of women is collecting material for the Women's Pentagon Action archives, which will become part of the Schlesinger Library's archives of women's history. If you have WPA-related material, including personal notes, to donate, call Nancy at (617) 492-1091 or Suzanne at (617) 628-4498.

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ANNOUNCEMENTS

IWD Radio Event Looking for Tapes Intern'l Women's Day Radio Event, Boston, 1986 wants tapes for 8th annual 24-hr. day of programming to air March 10 on WMBR, Cambridge. Will consider all audio tapes by, for, and about women. Send submissions on 1/2-inch, 1/2-track, R/R tape at 7 1/2 ips by Feb. 1, to Kate Rushin/Made Kaplan, 186 Hampshire St., Cambridge, MA. Include return postage. Sorry, can't accept cassettes.

NEED HELP

GWF traveling south rte to NC, FL, New Orleans, Ala, Tx, New Mexico, Ar, San Diego need safe places to stay along the way. Contact Pat (617)628-1734 or (617)628-3986. Lvg. end of Jan. (26)



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<h3

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All Roommate and Housemate Ads
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We will run until you find a roommate.
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923-9440. 6-10 and 10-10 weekends.
(23)

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bills. Call Dave 846-8462. Keep trying.
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basement apt w/windows nr 3 T lines.
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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE
Alexander Berkman, Prison Memoirs of an Anarchist.



I'm Puerto Rican and Chinese, 34. I've
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struggling for her identity and survival
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RESTO, 85G-264 (C-1-N), 3595 State
School Rd, Albion NY 14411.

I'm a 25 yr old bisexual woman. I'm
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GWM, 25, needs room or studio apt. by
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(25)

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Join us for the holidays. We'll be
celebrating both Thanksgiving and
Christmas with delicious food and
good cheer. Ski our miles of x-country
trails, ice skate, snowshoe or enjoy our
new hot tub. There's plenty of downhill
skiing and sleigh rides nearby. Call
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discounts too. The Highlands Inn, Box
118G, Bethlehem NH 03574, (603)
869-3978. Grace + Judi, innkeepers. (24)

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AND WRITING/PERFORMANCE
SERIES. PLEASE WRITE: CLOVER,
Box 2064, NYC 10009.

POETS, NOTE!!!

Due to circumstances beyond his
control, the gay prisoners' poetry
book being assembled by S.L. Smith
is being postponed. Steven is very
unhappy about this, but he's been
transferred and separated from his
papers and can do nothing on it for
the moment. Patience.

Seeking to discover that on-of-a-kind
for writing, relating of past times and future
times. I'm an open minded and
understanding person trying to escape the
present loneliness I'm held under. Chester
Vinton HAAS, 327322A, Ellis 2, Rt 3,
Huntsville TX 77340.

MIKE WANTS TO PUT TOGETHER
SOMETHING ON PRISON AS "BIG
BUSINESS" AND ON THE TREND TO
HAVE PRISONS BE PRIVATELY RUN.
IF YOU HAVE SOME IDEAS OR IN-
FORMATION ON THESE, PLEASE
WRITE: Mike/GCN, 167 Tremont,
Boston MA 02111. Thanks!

ORGANIZATIONS

GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities in-
clude religious observances, discussions,
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etc. For events, check GCN Calendar.
Call (617) 782-8894 or write PO Box 11
Camb, MA 02238 (25)

"JOHNNY DIED TODAY..."

14 year old Joey will blow out his
brains, Eddie will overdose and David
will slash his wrists in the days to
come. All because you're too scared to
protect them. SASE for info, \$2 stramps
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"REALITY INC.", PO Box 73, Paramus,
NJ 07653. (25)

D.O.B.

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Mass Ave, Cambridge, Old Bap Chr.
Raps every Tues, Thur 8pm. Special
events for 35+; parents; yngr women;
baby brms; singles; coming out; issues
forum. All 8pm. Monthly events, outing
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(13/32)

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(v.14.23)

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Institute in Amherst, MA at (413) 256-6902. Co-directors Carole
Lanigan Johnson, J.D., and Joan Lester
Ed.D. (25)

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Multiracial group for all people. Call
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580 Castro St., SF, CA 94114. (v14.15)

GCN SPECIALS

HELP SPREAD THE WORD!

Do you know of places where people
could benefit by having GCN around?
Are you ever at places and wonder why
we aren't there too? Well, we need your
help to get us around town (and out of
town too). So if you have ideas where
GCN could be distributed and would
like to help us accomplish that, give
Brian a call at 426-4469. It will be much
appreciated. Thanks! (c)

Gay Community News

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GCN

167 Tremont St., 5th fl.
Boston, MA 02111

HELP KEEP GCN HOT!

If you have an old spare space heater
that nobody needs, + you want to
donate it to a fabulous cause (GCN),
call Mike 426-4469. (c)

Cassette recorder anyone? GCN
depends on cassette recorders for its
national news (which we often record
over the phone.) If you have a working
one you're not planning on using, call
Mike at 426-4469. (If you have one with
a transcription foot pedal, we promise
to squeal and giggle and sigh and
whatever else you like.) Thanks. (c)

WRITERS

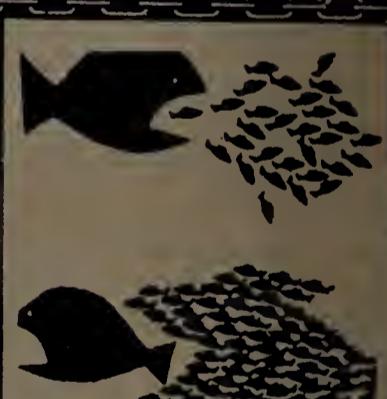
Help GCN cover the culture beat all
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GCN's team of volunteer reviewers,
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Floor, Boston MA 02111. (c)



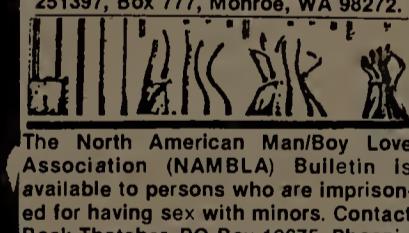
TRAVEL AGENCIES

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The Adm. here has finally approved
my purchase of a small personal computer.
Any GCN readers have info or
offers of used machines, please let
me know. [GCN Prisoner Proj. Note:
Ed is definitely OK; 'heavy duty
political gay prisoner' (!) Ed MEAD,
251397, Box 777, Monroe, WA 98272.



I was working as an ironworker in a
union on the outside and got busted with
cocaine and pot. Now trying to benefit
myself going to college. Please I would like to write
somebody. Lawrence GUGLIARA, 84A7621,
(APC-3-13), Box 500, Elmira NY 14902.

I am in prison and I'll like to have the
weekly lesbian and gay newspaper.
Thanks. Also seeks correspondence
with any one. Am lonely. Richard
WALKER, EF-173342 Box 1500 D-1,
Hardwick GA 31034.

I'm a runner (competitive) and my
special interests are breeding and
raising tropical fish, reading good
novels, and writing letters. Bill
WAUGTEL, 065522 (20-255), Box
221, Raiford FL 32083.

Black gay male looking to relocate.
Professional hairdresser, bedroom
eyes, caring individual, down to earth.
(Can't write other prisoners.)
Frederick P. LUCKETT, 156-525, Box
45699, Lucasville OH 45699.

There must be some sweet thing out
there someplace that wants a little
older man that is not a Cassanova or
into the bar scenes at all, but needs a
strong relationship that is
monogamous and strong for the two
of them (us). Not into anything painful
at all. I need a cuddler. Also a few
brains and ability to take care of
business would not hurt either. I am
so stupid that I need a leash till I get
housebroken (smile). LaVille HAN-
NON, 14594, Box 2 North A&T, Lans-
ing KS 66043.

Tall, ultra-feminine, pre-op transsexual
presently on hormones desperately
in need of correspondence from
understanding males and females
from all walks of life. Photo ap-
preciated. Roberta BARRETT (Bunny),
726 197, Box 149, Attica NY 14011.

Capricorn, 23, would like to cor-
respond with all people and would like
photos and will send photos too.
Michael BURGETT, 186-736, Box
45699, Lucasville OH 45699.

It would help me tremendously to be
able to interact with a fellow gay
friend on a mutual basis. I ask no
more than I am willing to give. I'm
lonely and need a friend. Ted JONES,
24518, Box 41, Mich. City IN 4636

CALENDAR

December 21
to
January 19

21 saturday

South End — Daughters of Bilitis Holiday Party/Potluck. 156 Warren Ave. 7:30PM. All women welcome. Info: 661-3633.

Cambridge — Amethyst Women's Winter Solstice Celebration and Dance. Old Cambridge Baptist Church, 1151 Mass. Ave. 9PM-Midnight. \$4. Free quality childcare. Drug- & alcohol-free event.

24 tuesday

Cambridge — LEGACY drop-in social for older lesbians, gay men, and their friends. Cambridge Committee of Elders, 15 Pearl St., Central Sq. 6-8PM. Info: 725-4907.

Boston — Am Tikva Men's Potluck Party. Hill House, 74 Joy St. 7:30PM. RSVP: 782-8894.

25 wednesday

Boston — Am Tikva Women's Potluck Party. Hill House, 74 Joy St. 7:30 PM RSVP by Dec. 18: 625-4298.

Boston — Little Brothers Friends of the Elderly. Home visits. Info: 536-2404.

27 friday

Conway, NH — White Mountain Nordic Ski Weekend with the Chiltern Mtn. Club. Expertise unnecessary. Info: Bob, 282-9192 or Alan, 658-4652.

28 saturday

Bangor, ME — Bangor Interweave Dance. Unitarian Church. 9PM-1AM. Info: (207) 884-7683 or P.O.B. 8008, Bangor, ME 04401.

Marion, MA — Marion Gay Women's Group of Alcoholics Anonymous meeting. Marion Center for Human Services, 355 Wareham Rd., Rt. 6. 7:30PM. (Weekly, on-going group).

Worcester — The Floating Dance Floor, a women's dance. VFW Post, 115 Ballard St. (Rt. 146) 8:30PM. Costumes optional. \$3. Info: 791-1327.

29 sunday

Bethel, ME — Ski touring with Chiltern Mtn. Club. Meet at Sunday River Ski-Touring Center. Info: Michael, 522-9194.

Boston — MCC/Boston, weekly Christian service. Old West Church, 131 Cambridge St. 7PM. Info: 523-7664.

Cambridge — Cambridge GALA Potluck. 6PM. Old & new members welcome. Info: Kathryn, 661-6896 or David, 497-6197.

31 tuesday

Cambridge — LEGACY drop-in social for older lesbians, gay men, and their friends. Cambridge Committee of Elders, 15 Pearl St., Central Sq. 6-8PM. Info: 725-4907.

Cambridge — Amethyst Women's Annual Letting Go New Year's Dance. YWCA, 7 Temple St. 9PM-1AM. \$5. Free childcare. Drug- & alcohol-free event.

Boston — Saints' Collective New Year's Party/Dance. Boston YWCA, Clarendon St., near Copley T stop. 8PM-2AM. \$5.

Holliston — Tri-County Assoc. New Year's Party at Cliff & Dave's. 9PM. BYOB. Info: 429-6593.

january 2 thursday

Boston — GCN's production night: all welcome to proofread & paste-up pages. 5-7PM for proofreading, 8PM-midnight for paste-up. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — Lesbian Liberation. Women's Center, 46 Pleasant St. 8PM. Free. Open to women. Info: 354-8807.

Boston — Tennessee Williams' *Cat on a Hot Tin Roof*. Lyric Stage, 54 Charles St. \$8-10.50. Through 2/9. Info: 742-8703.

3 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Boston — Am Tikva discussion group and *Oneg Shabbat*. Hill House, 74 Joy St., Beacon Hill. Info: 782-8894.

Randolph — The Spinsters, all womyn's rock band. Randolph Country Club. 9PM. Info: 961-2414.



Margaret Avery plays Shug in *The Color Purple*. The film opens in Boston on Dec. 20 and is reviewed on page 6 of this week's GCN.

4 saturday

Worcester — The Floating Dance Floor, a women's dance. VFW Post, 115 Ballard St. (Rt. 146) 8:30PM. Costumes optional. \$3. Info: 791-1327.

5 sunday

Dorchester — GALA Holiday Potluck. 4PM. Bring a dish or beverage to share. Info: 288-9155.

6 monday

Cambridge — Boston Bisexual Women's Network. Women's Center, 46 Pleasant St. 7:30PM. Free. Open to women. Info: 354-8807.

7 tuesday

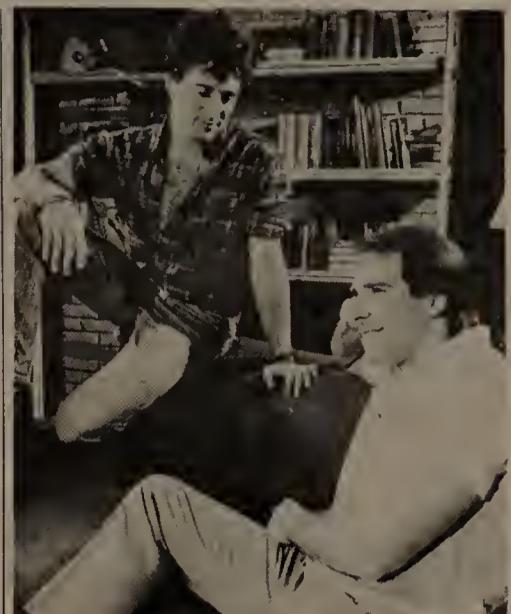
Cambridge — Coming Out Group. Women's Center, 46 Pleasant St. 7:30PM. Free. Open to women. Info: 354-8807.

Cambridge — Former Nun Lesbian Support Group. Women's Center, 46 Pleasant St. 7PM. Free. Open to women. Info: 354-8807.

8 wednesday

Cambridge — Open weekly discussion group for women — topic: Women and AIDS. Women's Center, 46 Pleasant St. 8-10PM. (Next meeting, 1/15). Info: 354-8807.

Boston — Tennessee Williams' *Suddenly Last Summer*. The New Ehrlich Theater, 539 Tremont St. \$7-12. Through 2/8. Info: 482-6316.



Martha Swope

Adam Oliensis (left) and John Kudan star in *Inside Out*, reviewed in this week's "note this!" column.

9 thursday

Cambridge — Lesbians Choosing Children Network. Women's Center, 46 Pleasant St. 7:30PM. Free. Open to women. Info: 354-8807.

Boston — "Feminism in the 1920s," a lecture by Nancy F. Cott. Northeastern Univ., Frost Lounge, Ell Building. 8PM.

Boston — Gay Boston, a monthly television magazine. Cable Channel A3. 7PM.

10 friday

New Hampshire — Zealand Hut Cross-Country Ski & Backpack weekend with the Chiltern Mtn. Club. For intermediate skiers. Info: Linda, 734-4066 or Pat, 422-8302.

12 sunday

Boston — Newbury Street '86 benefit fashion production. Lafayette Hotel. 7PM. All proceeds go to AIDS Research Fund. Info: 266-6766.

Cambridge — Black and White Men Together. Phillips Brooks House, Harvard Univ. 1-5PM.

13 monday

Somerville — Support group for battered lesbians. On-going, weekly, free. Childcare available. 6:15-7:30PM. Info: Respond, 623-5900.

15 wednesday

Cambridge — Lesbian Rights Task Force of NOW meeting. 99 Bishop Allen Drive. 7PM. Info: 661-6015.

16 thursday

Dorchester — GALA monthly meeting. Codman Sq. Library, 690 Washington St. Info: 288-9155.

17 friday

Millis — Safe sex discussion with Tri-County Assoc. Friday Night Coffee Club. Info: 376-4323.

18 saturday

Boston — Holistic Health Conference for Individuals Concerned with AIDS. YWCA, 140 Clarendon St. 9:30AM-4:30PM. \$10 donation includes lunch. Info: 437-6200 (days).

Boston — Nomazizi Sokudela: "Women's Role in South African Liberation." WMFO 91.5 FM radio. 11AM.

19 sunday

Boston — Am Tikva 9th Anniversary Party/Buffet Lunch. 1270 Boylston St. 2-5:30PM. RSVP: 782-8894.

note this!

Inside Out, written and directed by James Van Lare. Presented by Robert Mansdorf at the Players Theatre, 115 MacDougal St., New York City.

Inside Out is a sketchy, three-scene comedy/drama about barely-out-of-the-closet Neil (John Kudan) who's left his wife Alice (Jo Anna Rush) and moved to New York City, where he picks up working-class Italian Rich (Adam Oliensis). Alice shows up unexpectedly, finds out the truth about Neil, tries (and fails) to win him back, and vanishes suburbwards. There are hints that Neil and Rich are headed for an ongoing relationship.

Inside Out is slickly written and directed, the cast is skillful and engaging, and the show has been handsomely mounted. With a running time of about one hour, it's never boring. On the other hand, I didn't believe a single moment of it: everything is safe, predictable, and reminiscent not of real life but of countless other sentimental, cute plays set in spacious New York apartments.

Given the cost of producing anything these days, I guess it's an encouraging sign when a novice producer can raise the money to present a new script off-Broadway. Too bad so much time and energy should have gone into such a bland and unrewarding script.

Lord Byron opera in two acts, music by Virgil Thomson, libretto by Jack Larson. Presented by N.Y. Opera Repertory Theatre at Alice Tully Hall, New York City, December 7, 1985.

Virgil Thomson's two operatic collaborations with Gertrude Stein, *4 Saints in 3 Acts* and *The Mother of Us All*, rank among the great American operas. The status of Thomson's third opera, *Lord Byron*, is less certain. Following a mixed reception at its Juilliard premiere in 1972, the composer cut the work drastically for publication; with a few further alterations, the opera was given a single "staged concert performance" recently in honor of Thomson's eighty-ninth birthday.

Jack Larson's libretto remains *Lord Byron's* weakest element. Scenes showing a posthumous gathering of the poet's friends and relations at Westminster Abbey frame four flashbacks focusing on Byron's relationship with his fiancee/wife, Annabella Milbank, and his (incestuous?) one with his sister, Augusta Leigh. (There is passing mention of his bisexuality, discussed fully in Louis Crompton's recent *Byron and Greek Love*.) Somehow, the life of this flamboyant Romantic shouldn't seem so dull. Thomson's music, however, is full of his usual skill and wit in text-setting, and charm of melodic and rhythmic writing. I hope he will now consider restoring most of the cuts; the new version occasionally feels a bit choppy.

With one crucial exception, the performance was carefully planned and executed. There was a good cast — tenor Paul Spenser Adkins notable in the title role — and the orchestra played efficiently under Leigh Gibbs Gore. Nancy Rhodes' ambitious and elaborate concert staging made its mark. But more care should have been given to matters of acoustics, balance, and diction: from Row T, I caught barely one word in 20. With no libretto available, and with the house lights doused entirely (making it impossible to follow the program synopsis), this carelessness was inexcusable.

— Nicholas Deutsch

Writers: help GCN cover the culture beat all over the nation. Plays, movies, concerts, performances, we want the latest word on the newest creations from coast to coast. If you'd like to join GCN's team of volunteer reviewers, send a letter and writing sample to: GCN Features, 167 Tremont St. #5, Boston, MA 02111.

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS

GreyStone's

Presenting
Straight from New York
Cabaret Songwriter/Comedian

Lynn Lavner



7 - 8 Hors D'Oeuvres

8 - 10 Complete Dinner Buffet

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Dec. 31

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